



Certificate

is awarded to

Dr. Muslih, MA.

as

SPEAKER

in

International Conference and Workshop on
**“Revisiting the Concept of Integration between Islam and Sciences
and the Development of Graduate Studies at Indonesian Islamic University”**
organized by Graduate School of Sunan Kalijaga State Islamic University Indonesia.
Yogyakarta, 26 – 27 July 2017.

Yogyakarta, July 27, 2017
Graduate School of Sunan Kalijaga
State Islamic University, Indonesia

Prof. Noorhaidi, M.A., M.Phil., Ph.D.
Director



KEMENTERIAN AGAMA REPUBLIK INDONESIA
UNIVERSITAS ISLAM NEGERI SUNAN KALIJAGA
PASCASARJANA

Jl. Marsda Adisucipto, Yogyakarta, 55281. Telp. (0274) 519709, Faks. (0274) 557978
email: pps@uin-suka.ac.id, website: <http://pps.uin-suka.ac.id>.

No. : B-2018/Un.02/DPPD/TU.00.1/07/2017

Subject: **Letter of Invitation**

Date : 21 July 2017

Dear Dr. H. Muslih, M.A.
Graduate Program UIN Walisongo

Assalamu'alaikum warahmatullah,

We cordially invite you to be one of the primary resource persons in our upcoming International Conference and Workshop on "Revisiting the Concept of Integration between Islam and Sciences and the Development of Graduate Studies at Indonesian Islamic University" to be held in 26-27 July 2017 at Graduate School, UIN Sunan Kalijaga Yogyakarta, Indonesia.

Along with this letter, please find the Term of Reference, including the schedule, of the Conference and Workshop.

Should you have any question regarding the invitation, please feel free to contact our conference contact person, Dr. Ahmad Rafiq at ahmad.rafiq@uin-suka.ac.id.

We are very keen seeing you in Yogyakarta.

Salam,

Sincerely Yours,

Director,


Prof. Noorhaidi



KEMENTERIAN AGAMA REPUBLIK INDONESIA
UNIVERSITAS ISLAM NEGERI WALISONGO SEMARANG
FAKULTAS ILMU TARBIYAH DAN KEGURUAN

Alamat: Jl. Prof. Dr. Hamka (Kampus II) Telp. (024) 7601295, Semarang 50185
Website: www.walisongo.ac.id

SURAT TUGAS

Nomor: B-2875/Un.10.3/D/PP.00.9/07/2017

Menindaklanjuti Surat Undangan dari Pascasarjana UIN Sunan Kalijaga Yogyakarta tertanggal 21 Juli 2017 perihal permohonan narasumber pada kegiatan International Conference and Workshop "Revisiting the Concept of Integration between Islam and Sciences and the Development of Graduate Studies at Indonesian Islamic University" Graduate School, UIN Sunan Kalijaga Yogyakarta 26-27 July 2017, maka Dekan Fakultas Ilmu Tarbiyah dan Keguruan UIN Walisongo Semarang memberikan tugas kepada Saudara:

Nama : Dr. H. Muslih, M.A.
NIP : 19690813 199603 1003
Pangkat/ Gol.Ruang : Pembina (IV/a)
Jabatan : Kaprodi S.2 MPI pada FITK UIN Walisongo Semarang

Untuk mengikuti acara dimaksud yang dilaksanakan pada:

Hari/ Tanggal : Rabu-Kamis/ 26-27 Juli 2017
Tempat : Aula Pascasarjana UIN Suka Yogyakarta

Demikian surat tugas ini diberikan untuk dilaksanakan sebagaimana mestinya.

Semarang, 25 Juli 2017

Dekan,



Tembusan:

Rektor UIN Walisongo Semarang

THE CONCEPT OF INTEGRATION BETWEEN ISLAM AND SCIENCES: AN ANALYSIS TOWARD THE ISLAMIZATION OF KNOWLEDGE ENTERPRISE ¹

Oleh: Dr. Muslih, M.A.²



A. Introduction

In the academic atmosphere there have been heated debates between two poles of thought regarding the neutrality of science. One group of the thought holds that science is neutral, has no value or is free of value. Conversely, unlike the first group, at the opposite position there is a group that holds that science is not neutral and already contains certain values. Because science appears to be bound by space and time, so it automatically has a value that is directly attached to it. If science arises and develops in a liberal Western world, then it is certain that the values that are embraced and applied in the Western world also become part of the values that exist in that science. If it is said that science is free of value and not bound by a particular civilization, religion or value, then in fact this kind of claim has affirmed itself that science has been subject to or has a certain value. The value-free claim itself is actually also a separate value, namely value-free.

¹ Paper presented at International Conference and Workshop on “Revisiting the Concept of Integration between Islam dan Sciences and the Development of Graduate Studies at Indonesian Islamic University” organized by Graduate School of Sunan Kalijaga State Islamic University, on 26-27 July 2017.

² The writer is a senior lecturer at the Faculty of Education and Teacher Training at the Walisongo State Islamic University, Semarang. He obtained his Doctorate in Islamic Studies from Universiteit Leiden, Nederland on October 10, 2006. He is now Head of Study Program of Islamic Education Management at Graduate Program of Walisongo State Islamic University.

It is undeniable that each of these thought groups has an equally large number of followers. The group that believes that science contains certain values and is not neutral also came from different traditions both Muslim and non-Muslim. It can be said that Muslim as well as non-Muslim scholars in contemporary times have come to an agreement that scientific knowledge is not neutral let alone objective. It conveys perceptions and values that are explicit to modern Western culture ([Rehman, 2003](#)). Consequently, this has resulted in a rigorous effort by contemporary Islamic scholars to call for an 'Islamic science' or the 'Islamization of knowledge' ([Golshani, 2000b](#); [Davies, 1991](#); [Ravetz, 1991](#)). One group of thought that holds that science is not free of value is a group of scholars affiliated with an institution called the International Institute of Islamic Thought (IIIT) based in the United States of America. This group echoes the discourse of the Islamization of the knowledge movement very loudly, through the publication of books, holding seminars and workshops in many different Muslim countries as well as in the Western countries.

This article presents the standpoint taken by Muslim scholars who concerned themselves with the notion of Islamization of knowledge, and also examines arguments forwarded by both the proponents as well the opponents in order to find out and comprehend their perspective. In this paper the author wants to explore in details on the concept of integration between Islam and sciences, by taking a closer look or analyzing the Islamization of knowledge project that has been carried out by the proponents of the movement. For this reason, in this paper the author will discuss the following points. (1) What is meant by the term Islamization of knowledge, which then becomes the movement? (2) Which scholars are the main supporters of the movement? (3) Is the idea or the project of Islamization of knowledge applicable to be implemented in the context of Indonesian education system?

B. Emergence of the Islamization of knowledge notion

In the Muslim world³ the ideas of the Islamization of knowledge were most clearly articulated by Ismail Raji Al-Faruqi. It is he who proposed the theory of Islamization of knowledge in his monograph *Islamization of knowledge: The Problem, Principles and the Workplan* in 1982⁴ (Muslih MZ, 2009: 15). However, the effort to establish connection between religion and knowledge took place not only the Muslim world but also in the Christian community in the West. Discussions on the role of science in society and its relation to religions in general have been developed long time ago. Since 1950s, such discussions have provoked responses from individual as well as religious groups in Europe and North America (Stenberg, 1996: 291). The idea on islamizing knowledge is not unique. By observing al-Faruqi's educational background and his early research interest one could assume that he has been influenced by similar discussion within Christianity on this matter (Muslih MZ, 2009: 15-16).

The ideas of Islamization of knowledge appeared in the Muslim world as the result of Muslim scholars' criticism of "the ideological and value-laden nature of natural and sosial sciences" (Mohamed, 1993b: 27). In 1977, the First World Conference of Muslim Education was held in Mecca (Husain and Ashraf, 1979: viii). Muslim intellectuals attending this conference were aware that there was a big problem in the Muslim world caused by Western thought, namely the problem of educational dichotomy. They admitted that Muslim countries had embraced the Western system of education in order to be intellectually and materially advanced like the West. However, because the education adopted from the West was secularized, it contradicted Islamic teachings. They agreed that a true Islamic education was the solution to this problem. The true Islamic education, however,

³ Following Husain, the term "Muslim world" here refers to "the area whose inhabitants are predominantly Muslims. This area extends from Morocco to Indonesia." Syed Sajjad Husain and Syed Ali Ashraf (1979), *Crisis in Muslim Education*, (Sevenoaks, UK: Hodder and Stoughton, and Jeddah: King Abdulaziz University), p. 7.

⁴ This book is considered to be the *magnum opus* in the field of Islamization of knowledge. Many Muslim intellectuals, especiallay the supporters of al-Faruqi, who concerned themselves with the problem of Islamization refer to it as a source of inspiration and develop ideas contained in this book.

would not happen without Muslim scholars creating Islamic concepts for all branches of knowledge ([Mohamed, 1993a: 17](#)).

In order to create an Islamic framework for all branches of knowledge, Muslim scholars concerned with Islamic education held an international meeting in 1982 in Islamabad, Pakistan. This was the International Conference on the Islamization of knowledge⁵. This conference discussed three major topics: “(1) clarifying the Islamic perspective based upon which disciplines will be islamized; (2) developing a strategy and scheme of work; and (3) selecting specific disciplines for studying contents from an Islamic points of view” ([AbuSulayman, 1989: 105](#)). Based on the papers delivered at this conference, al-Faruqi shaped and proposed his theory of Islamization of knowledge, which is formulated in his book *Islamization of Knowledge* ([Muslih MZ, 2019: 17](#)).

C. What constitutes Islamization of knowledge

For some Muslim scholars the phrase “Islamization of knowledge” is vague because all knowledge is sacred and a blessing of God ([Shafiq, 1994: 90](#)). In Islam knowledge is divided into *fard ayn* and *fard kifayah*. The *fard ayn* knowledge is given priority to the *fard kifayah* one. The *fard ayn* knowledge is compulsory for every Muslim, male and female, because every Muslim is dependent on this knowledge for daily Islamic worship. On the contrary, the *fard kifayah* knowledge is compulsory only for some members of the Muslim society ([Muslih MZ, 2009: 25](#)). Al-Attas states that *fard kifayah* knowledge which he refers to as the rational, intellectual and philosophical sciences, include (1) the human sciences, (2) the natural sciences, (3) the applied sciences, and (4) the technological sciences. In al-Attas’ opinion, these sciences must be Islamized. “[E]ach branch must be imbued with Islamic elements and key concepts *after* the foreign elements and key concepts have been isolated from its every branch” ([Al-Attas, 1991: 42](#)).

⁵ This conference was organized by the Islamic University of Islamabad. It took place in January 1982.

In Islam, knowledge is not and cannot be value-free or neutral. "Value" here refers to the truths of revelation and Islamic context. Therefore, the Western claim that science is pure and value-free is not true in the view of many Muslim philosophers (Hookers, 1997: 6). Since knowledge is not neutral those who possess it cannot be neutral too. "There can be no genuine search for knowledge without spirit" (Shafiq, 1994: 96). Meanwhile, Gunnar Myrdal, as quoted in Shafiq, stated that "scientific terms become value-loaded because society is made of human beings who act with purpose. To claim that modern social sciences are not interested in values or that they are value-free would be nonsense, for such sciences can never exist" (Shafiq, 1994: 97). To separate facts from value or to say that knowledge is neutral is unthinkable, in other words modern social sciences are not neutral.

According to Al-Faruqi those modern social sciences and humanities that are not neutral are ones that have the strongest influences upon Muslim societies. This includes five disciplines: (1) sociology, (2) anthropology, (3) political science, (4) economics, and (5) history. All these disciplines are barely a century old. However, the forces that led to the emergence and success of these disciplines are roughly two centuries old. The rationalist movement of the seventeenth and eighteenth centuries built a great system of thought through which they sought to establish the first premises of Western Christian culture on a rational basis (Al-Faruqi, 1979: 108). Realizing that there was a conflict between the modern sciences and the vision of Islam, Al-Faruqi called for Islamization of modern knowledge (Al-Faruqi 1983: 18).

In the view of al-Faruqi, Islamization of knowledge can be described as re-conceiving and rebuilding the modern disciplines: humanities, social and natural sciences by giving them a new foundation consistent with Islam. He maintains the necessity to Islamize knowledge, as he says: "[a]s disciplines, the humanities, the social sciences and the natural sciences must be re-conceived and rebuilt, given a new Islamic base and assigned new purposes consistent with Islam. Every discipline must be recast so to embody the principles of Islam in its methodology,

in its strategy, in what it regards as its data, its problems, its objectives, and its aspirations” (Al-Faruqi 1988: 16-17).

Furthermore, he suggests that every discipline must be “remolded” to incorporate the “relevance” of Islam along a triple axis constitutive of *tawhid*, namely (1) the unity of knowledge, (2) the unity of life, and (3) the unity of history. By so doing he hopes that there will be no more categorization of sciences into *aqli* (rational) and *naqli* (traditional), value-full and value-free, and individual and social sciences (Al-Faruqi 1988: 17). These methodological categories of Islam, he urges, must replace the Western categories and determine the perception of reality. Likewise, he maintains that the Western values should be replaced by the values of Islam in the learning activity in every field. The Islamic values concern: “(a) the usefulness of knowledge for man’s felicity, (b) the blossoming of his faculties, (c) the remolding of creation so as to crystalize the Divine patterns and values of Islam, (d) the building of culture and civilization, (e) the building of human milestones in knowledge and wisdom, heroism and virtue, piety and righteousness” (AbuSulayman, 1995: 20).

Al-Faruqi suggests that because Islam is relevant to all aspects of life, this relevance must be reflected in the textbook of each discipline. Therefore, for him, Islamization of knowledge involves producing university level textbooks for each discipline to be Islamized. Fundamentally, the relevance of Islam to each area of modern thought should be established. If this can be achieved, he writes, a creative synthesis can be established by “eliminating, amending, reinterpreting and adopting its components as the world view of Islam” (Al-Faruqi, 1983: 18). Islamizing knowledge or in concrete terms, to Islamize the disciplines means also to produce university-level textbooks recasting the disciplines in accordance with Islamic visions to be used in the Muslim universities (AbuSulayman, 1995:19). Thus, in al-Faruqi’s concept, Islamization of knowledge should include two points: to recast knowledge from the viewpoint of Islam and to produce textbooks.

D. Islamic methodology and work-plan

Al-Faruqi further suggested recasting the whole legacy of human knowledge from the standpoint of Islam, the Islamization of knowledge endeavor. In order to undertake this task he proposed a methodology and a work-plan consisted of twelve steps. The methodology that al-Faruqi suggested in the interest of Islamizing knowledge are: (1) the unity of Allah, (2) the unity of creation, (3) the unity of truth and the unity of knowledge, (4) the unity of life, and (5) the unity of humanity, which he called the “principles of Islamic methodology” (Al-Faruqi, 1988: 39-49). It can be understood from al-Faruqi’s conception that to recast the disciplines under the framework of Islam is to make the theory and the method as well as the principles and goals of the disciplines subject to the principles Islam.

Al-Faruqi, however, was criticized by Sardar who regards the principles of methodology proposed by al-Faruqi as pious statements of belief but not developed enough to provide guidance in the “thorny terrace of the epistemological landscape”, especially when it concerns the assertion of “the unity of Truth and the unity of Knowledge”. Sardar argued that if “Truth” and “Knowledge” are indeed one and the same, as asserted by al-Faruqi and many other Muslim scholars, then Muslims are in trouble, because, as most scientists will admit, there is a great deal of knowledge that could easily be proved false in the near future (Sardar, 1985: 96). Sardar’s criticism is not unique since many scholars who support al-Faruqi also raised the same point (Shafiq, 1994).

As mentioned above, to recast the knowledge from the standpoint of Islam or to Islamize modern knowledge al-Faruqi provided a program of action. His work-plan for the Islamization of knowledge has five objectives as the following. (1) To master the modern disciplines. (2) To master the Islamic legacy. (3) To establish the specific relevance of Islam to each area of modern knowledge. (4) To seek ways for creative synthesis between the legacy and modern knowledge. (5) To launch Islamic thought on the trajectory which leads it to the fulfillment of the Divine pattern of Allah (Al-Faruqi, 1982:38, Al-Faruqi, 1988: 53-54).

These objectives are to be achieved by twelve systematic steps which would eventually lead to the Islamization of knowledge. This twelve-step work-plan, according to Masudul Alam Choudhury⁶, is the “most important” part of al-Faruqi’s Islamization of Knowledge (Choudhury, 1993: 5). Following the logical order and priority of each step made by al-Faruqi the twelve-step work-plan is as follow:

Step 1: Mastery of the Modern Discipline: Categories Breakdown. Al-Faruqi asserts that modern disciplines have to be broken down into categories, principles, methodologies, problems and themes – the breakdown reflecting the “table of contents” of the classical textbook.

Step 2: Discipline Survey. Once the categories of the disciplines have been broken down, a state-of-the-art survey should be written on each discipline. This is necessary to ensure that Muslim scholars have mastered each discipline.

Step 3: Mastery of the Islamic Legacy: the Anthology. Islamic legacy has to be mastered in the same way. What needed here are anthologies on the Muslim heritage pertaining to each discipline.

Step 4: Mastery of the Islamic Legacy: the Analysis. Once the anthologies are prepared, the Islamic legacy has to be analyzed from the perspective of the problems of the present.

Step 5: Establishment of the Specific Relevance of Islam to the Disciplines. This relevance, al-Faruqi asserts, can be established by posing three questions and find their answers: (1) what was the contribution of the Islamic legacy to the whole range of issues envisaged by the modern discipline, (2) how the contribution of the Islamic legacy to the discipline contrasts with the achievement of the discipline, and (3) given the issues in which the Islamic legacy has given nothing, in which direction may Muslim effort be exerted in order to fill the discrepancy, to formulate the problem and enlarge the vision (Al-Faruqi, 1983: 53).

⁶ Masudul Alam Choudhury is Professor of Economics, University College of Cape Town, Nova Scotia, Canada.

Step 6: Critical Assessment of the Modern Discipline. Once the relevance of Islam to each discipline has been made, it should be assessed and analyzed from the standpoint of Islam.

Step 7: Critical Assessment of the Islamic Legacy. Similarly, Islamic legacy's contribution in each field of human activity must be analyzed and its contemporary relevance discovered.

Step 8: Survey of the Ummah's Major Problems. A systematic study must be made on the political, social, economic, intellectual, cultural, moral and spiritual problems of the Muslim people.

Step 9: Survey of the Problems of Humankind. A similar study, this time concentrating on the whole of humanity, should also be made.

Step 10: Creative Analysis and Syntheses. At this stage, Muslim scholars would be ready to synthesize the Islamic legacy and modern disciplines and to "bridge over the gap of centuries of non-development". From here on the legacy of Islamic learning would "become continuous with the modern achievements and start to move the frontiers of knowledge to more distant horizons than the modern disciplines have envisaged".

Step 11: Recasting the Disciplines under the Framework of Islam: the University Textbook. Once equivalence between Islamic legacy and modern disciplines has been achieved, university textbooks should be written to recast modern disciplines into Islamic moulds.

Step 12: Dissemination of Islamized Knowledge. The intellectual work produced from the previous steps should be used to awaken, enlighten and enrich the humankind (Al-Faruqi, 1983: 50-60; Al-Faruqi, 1998: 54-62).

Al-Faruqi (1988: 62) suggested that the product of this work-plan be presented to the universities in the Muslim world to be adopted as required readings of instruction. In addition to this work-plan, he also recommended

holding conferences and seminars as well as workshop as other necessary aids to the Islamization of knowledge.

Al-Faruqi's work-plan for the Islamization of knowledge has received considerable support. In the United States, it has led to the establishment of the International Institute of Islamic Thought (IIIT) in Washington, D.C., devoted exclusively to implementing the twelve-step program. Sardar gave credit to al-Faruqi for his vision to conceive and carry out such an ambitious program. Unfortunately, however, for Sardar, al-Faruqi's program for the Islamization of knowledge is "fundamentally flawed and somewhat naive" (Sardar, 1989: 98). Sardar compared it with the notion of Islamization of knowledge proposed by Jaafar Sheikh Idris and for him Idris' program is better.

E. The proponents of the Islamization of knowledge

The idea of the Islamization of knowledge in general or the Islamization of specific disciplines in particular has been promoted intensely by scholars attached to the International Institute of Islamic Thought (IIIT)⁷ since its inception in 1981. According to an unpublished document of the IIIT this institute was founded by five members of the Board of Trustees: (1) Dr. Isma'il Raji Al-Faruqi, (2) Dr. AbdulHamid AbuSulayman, (3) Dr. Taha Jabir al-'Alwani, (4) Dr. Jamal al-Barzinji, and (5) Anwar Ibrahim. These five scholars were considered to be the pioneers and leaders of the IIIT (Muslih MZ, 2010: 16). These five individuals were considered the "key figures" who occupy a central position in the Islamization of knowledge project, due to their position as the pioneers and leaders of the IIIT. During the period of more than two decades since the inception of this institute this pioneers and leader have made significant contributions to the IIIT publications, which support and disseminate the call the for the Islamization of knowledge (Muslih MZ, 2010: 47).

⁷ Hence, in this paper this institution will be referred to as IIIT.

In addition to those intellectuals, there are other Muslim scholars who have strong connection to the IIIT and regularly contribute to its publication in support of the Islamization of knowledge movement. To mention some, they are scholars such as Hisyam Yahya al-Talib, Fathi Malkawi, Louay Safi, Mona AbulFadl ([Muslih MZ, 2010: 48](#)). Beside those scholars, there are still other Muslim intellectuals who have supported and occasionally contributed to the IIIT publication disseminating the call for Islamization of knowledge.⁸ As one of the key figures in the IIIT, Al-Faruqi can be considered the strongest proponent of the Islamization of knowledge movement.

Let us now look at perspective of other scholars who have also been engaged in the Islamization of knowledge discussions. Since the Islamization of knowledge enterprise is not the monopoly of the IIIT scholars, it is instructive to compare al-Faruqi's viewpoints in this matter with that of another scholar who claimed to have nothing to do with the IIIT, namely Syed Muhammad Naquib al-Attas. It seems that al-Faruqi's concept differs from that of al-Attas. In his conception of Islamizing branches of knowledge, al-Attas suggested to first isolate and remove the foreign or secular elements from every branch of knowledge and afterwards imbue Islamic elements and key concepts in it ([Al-Attas, 1991:43](#)). Meanwhile, al-Faruqi seems to ignore this aspect, he does not even present in his discussion what the secular elements are. Al-Faruqi's notion of the Islamization of knowledge is addressed to the acquired sciences (humanities, social and natural sciences), as opposed to the revealed sciences. This opinion is shared by al-Attas.⁹

Safi is also concerned with the issue of the Islamization of knowledge. In his *The Foundation of Knowledge* ([Safi, 1996](#)), he examined research methods and methodological approaches related to mainstream scholarship, both in the

⁸ For the details on the profile of the IIIT contributor, see Muslih MZ (2010). *Islamic Revivalism in the West: Study on the role of International Institute of Islamic Thought (IIIT)-USA*. Yogyakarta: Idea press.

⁹ According to al-Attas, the acquired sciences which he refers to as "the rational, intellectual, and philosophical sciences" must be Islamized. He says that "each branch must be imbued with Islamic elements and key concepts *after* the foreign elements and key concepts have been isolated from its every branch." Al-Attas 1991: 43. See also al-Attas 1993:164.

classical Muslim and modern Western scientific traditions. According to him, both methods contained inadequacies. Western methods are, on one hand, useful in analyzing social interaction, but they present Muslim intellectuals with a serious problem, because they do not recognize Revelation as a proper source of scientific knowledge. On the other hand, classical Muslim methods are, for Safi, concerned more with understanding the Divine text, but show little interest in studying social actions which do not fit into the revealed norms.

Safi gave credit to al-Faruqi who had introduced an “Islamic methodology” in his monograph *Islamization of Knowledge*. However, Safi criticized al-Faruqi’s work-plan which consisted of twelve steps for achieving the objective of “Islamization”. For Safi, al-Faruqi’s work-plan was “lucid and thorough” on the level of theoretical requirements, but it was “exceedingly complicated” on the level of practical implementation. The plan was regarded by Safi as ignoring two practical considerations: logistical and psychological. In Safi’s (1996) view, if one was to follow al-Faruqi’s twelve steps as literally successive steps it meant that one step must be completed before the next step is taken.

Safi contended that the time frame for completing the task of Islamization would be delayed into infinity if a large scientific Islamic community interested in and trained to undertake the “Islamization of knowledge” did not exist. He added that the task would become more burdensome since the practical motivation which determined the project was placed at the end of the steps. Safi regarded the psychological drive to practice the project was fixed in step 5 and 11 of al-Faruqi’s work-plan, “establishing the relevance of Islam to the discipline”, and “producing university textbooks” respectively. Unfortunately, they were put at the middle and end of the chain of steps in al-Faruqi’s work-plan ([Safi, 1996:8](#)).

F. The opponents of the Islamization of knowledge

Fazlur Rahman¹⁰ seems to have different opinion in this matter. He seems to be pessimistic with the Islamization of knowledge undertaking. Although he believed that the modern world has been structured upon knowledge which cannot be considered Islamic he viewed that there is nothing wrong with knowledge except that it has been misused (Rahman, 1988: 4). In his conclusion, Rahman expressed his opposition to the notion of “making maps and charts of how to go about creating Islamic knowledge.” Most probably this comment was addressed as a response to al-Faruqi’s work-plan for the Islamization of knowledge. Instead, Rahman offered the Muslims to invest their time, energy and money in the creation of minds to create thinkers who have the capacity to think constructively and positively (Rahman, 1988: 10-11).

In reality, however, the notion of the Islamization of knowledge has generated a strong opposition. Disagreement to the Islamization of knowledge program comes from both Muslim scholars having the social sciences background and those with the natural sciences background. Bassam Tibi¹¹, who is trained in political science and sociology, for instance, can be singled out. Tibi interprets the Islamization of knowledge program as a form of indigenization, integrally linked to the cultural strategy of Islamic fundamentalism. Tibi states that “the ‘Islamization of knowledge’ is a basic formula in this fundamentalist agenda.” He describes it as the “revolt against the West.” This revolt is not merely against Western domination as was the case during the decolonization period but the revolt is directed against Western norm and values as such. Tibi understands the Islamization of knowledge as a “battle against unbelief.” It is thought of as a de-westernization, a reassertion

¹⁰ Fazlur Rahman (1919-1988) was a well-known scholar of Islam. He got his Ph.D. degree from Oxford University where he wrote a dissertation on Ibnu Sina. Afterwards, he began a teaching career, first at Durham University, and then at McGill University until 1961. He moved to the University of Chicago in 1969.

¹¹ Bassam Tibi (Syirian-German, born, 1944) is Professor of International Relations at the Center for International Affairs, the University of Gottingen. His latest publications include *The Challenge of Fundamentalism* (California University Press, 2002).

of the local against the global knowledge and the invading civilization related to it (Tibi, 1995: 2, 15, 18).

Rejection to the call for the Islamization of knowledge to create an Islamized science also comes from Muslim scholars of the natural sciences background like, for instance, Abdus Salam¹² and Perves Hoodbhoy¹³. Salam contends that “[t]here is only one universal science, its problems and modalities are international and there is no such thing as Islamic science just as there is no Hindu science, no Jewish science, no Confucian science, nor Christian science.” According to Salam, attempts of Muslim intellectuals for calling for a religiously “Islamic science” as a great disservice to science in Muslim countries. He shares Hoodbhoy’s contention that Islamic science, as set out by the late President Zia of Pakistan, was a fraud and that its practitioners should be ashamed of what they have produced in the name of science (Salam, 1992: ix).

Like Salam, Hoodbhoy rejects any effort to establish Islamic science. In his opinion, an Islamic science of the physical world is impossible. Any attempt to create this kind of science is seen as wasting energy and will only dishonor the religion of Islam. He shares Sayid Ahmad Khan, who argued that the purpose of religion is to improve morality rather than specify scientific facts (Hoodbhoy, 1992: 76). Hoodbhoy (1992: 76-80) views that it is pointless to create a new physical science based on religious principle. To support his standpoint he puts forward three arguments. (1) Islamic science does not exist. (2) Specifying a set of moral and theological principles does not permit one to build a new science from scratch. (3) There has never existed, and still does not exist, a definition of Islamic science, which is acceptable to all Muslims.

All opponents of the Islamization of knowledge agree that science which is the study of fact, is objective, independent of peoples, cultures or religions, and must be separated from values. Al-Faruqi himself as the main advocate of the

¹² Professor Abdus Salam (Pakistan, 1926 – 1996) is a Nobel Laureate in Physics (1979).

¹³ Perves Amirali Hoodbhoy (Pakistan, born, 1950) is Professor of Nuclear Physics, at Quaid-i-Azam University, Islamabad, Pakistan.

Islamization of knowledge movement was not unaware that there would be opposition from other Muslim scholars to such an endeavor. He wrote, “[T]here are hundreds of thousands of M.A.’s and Ph.D.’s, but few among them are those who are even aware of the problem of Islamizing the disciplines; and legions are those whose brain-washing by the West has been so complete as to make them committed enemies of Islamization” ([Al-Faruqi, 1979: 117](#)).

G. The possibility of implementing Islamization of knowledge in Indonesian context

Al-Farurqi has strongly articulated the ideas of Islamization of knowledgge, and its characteristic is to combine thought with action. He did not only propose the theory of Islamization of knowledge but also called for the movement of Islamization of knowledge. Even though many scholars have criticized his approach to Islamization, the movement of Islamization of knowledge itself reaches almost the whole of Muslim world. Many Muslim universities, colleges and schools have been inspired by it and made it their object ([Mohamed, 1993a: 22](#)). Many Muslim intellectuals have taken the Islamization of knowledge as a philosophy and movement refers to intellectual, methodological and epistemological efforts of the Muslim ummah to reconstruct contemporary Islamic thought for the revitalization on Islamic civilization. Al-Faruqi has initiated to implement the concept of Islamization of knowledge in the IIIT ([Ali, 1999: 22](#)).

The Islamization of the Knowledge Movement has been carried out by al-Faruqi and his supporters at the IIIT several years ago. The fact is that since a few years ago there have also been many attempts made by Muslim scholars and thinkers relating to the reconstruction of thought and the revitalization of the Muslim ummah. In Indonesia, we can see several universities involved seriously in improving their curriculum and integrating Islam and Science. Some national state universities (under the jurisdiction of ministry of research and technology) have opened themselves by incorporating religious subjects and departments into their curriculum structure. While some religious education institutions (under the

auspices of the Ministry of Religious Affairs), which previously only specialized in teaching religious subjects have now been transformed into the State Islamic University, which opens non-religious faculties and still teaches religion to its students.

As a form of reintegration of science, State Islamic University (UIN) Syarif Hidayatullah Jakarta since the 2002/2003 academic year established the names of the faculties as follows: (1) Faculty of Tarbiyah and Teacher Training, (2) Faculty of Adab and Humanities, (3) Faculty of Ushuluddin, (4) Faculty of Shari'ah and Law, (5) Faculty of Da'wah and Communication Studies, (6) Faculty of Dirasat Islamiyah, (7) Faculty of Psychology, (8) Faculty of Economics and Business, (9) Faculty of Science and Technology, (10) Faculty of Medicine and Health Sciences, (11) Faculty of Social and Political Sciences, (12) Postgraduate Schools. This university has the following vision, "Highly competitive and foremost in developing and integrating scientific, Islamic and Indonesian aspects" (<http://www.uinjkt.ac.id/index.php/tentang-uin.html>).

State Islamic University (UIN) Sunan Kalijaga has the following vision, "Excellence and leading in the integration and development of Islamic and scientific studies for civilization". Apparently, the change in status from IAIN to UIN was carried out to launch a new paradigm in viewing and conducting studies of religious sciences and general (non-religious) sciences, namely the *Interconnection Integration paradigm*. This paradigm requires an effort to dialogue openly and intensively between *hadlarah an-nas*, *hadlarah al-ilm*, and *hadlarah al-philosophy*. With this paradigm, UIN Sunan Kalijaga increasingly emphasizes its concern for the development of Muslim societies in particular and the general public in general. The integration and linking of the two fields of study which were previously considered to be in a different way allowed the birth of an understanding of Islam that is friendly, democratic, and becomes *rahmatan lil 'alamin*. Apparently, the launching of the new paradigm was offset by changes in the names of the faculties, which if examined at a glance really wanted to show the paradigm of interconnection integration. The faculties currently owned by UIN Sunan Kalijaga are as follows. (1) Adab and culture, (2) Da'wah and

communication, (3) Tarbiya and teacher training, (4) Sharia and law, (5) Ushuluddin and Islamic thought, (6) Science and technology, (7) Social science and humanities, (8) Islamic economics and business, and added Postgraduate (<http://uin-suka.ac.id/index.php/page/universitas/2>).

State Islamic University (UIN) Maliki Malang has the following vision: "To be a leading Islamic university in the administration of education and teaching, research, and community service to produce graduates who have spiritual depth, moral dignity, breadth of knowledge, and professional maturity, and become a center for the development of science, technology and art that breathe Islam and are the driving force for the advancement of society." The structure of UIN Maliki Malang's scientific structure is based on the universality of Islamic teachings. The metaphor used is a sturdy tree, branching, leafy, and fruitful because it is supported by strong roots. A strong root not only serves to support the tree base, but also absorbs soil content for tree growth and development. Its faculties are: (1) Tarbiyah, (2) Sharia, (3) Humanities and Culture, (4) Psychology, (5) Economics, and (6) Science and Technology. Flowers and fruits illustrate the outputs and benefits of this university education effort, namely: faith, piety, and scholarship. (http://www.uin-malang.ac.id/index.php?option=com_content&view=article&id=3:visi-universitas&catid=1:pendahuluan&Itemid=144).

It is difficult to judge whether the change that happened to those universities is the influence of the Islamization of knowledge movement initiated by Al-Faruqi and the scholars who support it. What is clear is that currently, several state Islamic universities in Indonesia have opened non-religious faculties and let the students to learn both religious subjects and non-religious subjects at once. As we can witness, those universities have different slogans, such as the slogan of integration-interconnection (UIN Sunan Kalijaga Yogyakarta), a sturdy tree of knowledge (UIN Malik Ibrahim Malang), integrating sciences (UIN Syahid Jakarta), while the other promotes the unity of science (UIN Walisongo Semarang) in expressing their willingness to integrate Islam and science.

H. Conclusion

The idea of Islamization of knowledge appeared in the Muslim world as a result of criticism of Muslim intellectuals of the ideological and value-laden nature of natural dan social sciences. It is believed that the problem can only be overcome through a truly Islamic education, which is possible only if Muslim intellectual create an Islamic concept for all branches of knowledge. Since the modern social science as well as natural science is believed as not neutral, they are to be Islamized. Islamization of knowledge can be depicted that all disciplines: the humanities, the social and even the natural sciences be “rebuilt” by giving these sciences an Islamic base consistent with the objective of Islam. In undertaking the process of Islamization every discipline must be “recast”. The purpose of this recasting is to embody the principles of Islam in the methodology, the strategy, the data, the problems, as well as the objectives and the aspirations of every discipline. Rewriting a university level textbook for each discipline which reflects the “relevance” of Islam to all aspects of life as well as training Muslim teachers to use this kind of textbook were recommended. To Islamize modern knowledge is a great task confronting Muslim intellectuals and leaders today.

There are five figures known as famous supporters of the Islamization of knowledge movement who were also members of the IIIT executive committee: (1) Dr. Isma’il Raji Al-Faruqi, (2) Dr. AbdulHamid AbuSulayman, (3) Dr. Taha Jabir al-‘Alwani, (4) Dr. Jamal al-Barzinji, and (5) Anwar Ibrahim. These five scholars were considered to be the pioneers and leaders of the IIIT who occupies a central position in the Islamization of knowledge project. However, in its journey there are many other Muslim scholars and intellectuals who later join and support the project of the Islamization of knowledge by contributing ideas and publications in the field of Islamization of science.

It is not easy to justify whether the idea of the Islamization of knowledge can be applied to the context of education in Indonesia. The fact is that in the last few years we have witnessed that there have been interesting developments in the educational landscape. Some Islamic educational institutions under the auspices of

the Ministry of Religious Affairs made changes in the shape from the State Institute for Islamic Studies (IAIN), which was limited to only teaching religious disciplines, then turned into the State Islamic University (UIN) that can teach general sciences either in its curriculum. Whether this development process was partly inspired by the Islamization of knowledge movement or not, it is quite difficult to prove. However, the change has occurred, and now the students can study general sciences together with Islamic sciences. It would be better if they could study general science from an Islamic perspective. That is something that is not impossible to do, as has been encouraged by the proponents of the Islamization of the knowledge movement.

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